rainfall in the great steppes and semi-deserts of Central Asia which set the nomadic peoples in motion in search of food.

In China, however, the anarchy was not quite so marked nor were the changes so revolutionary as in the West, and recovery was more rapid. In both regions a new faith was making rapid strides—Christianity in the West and Buddhism in the Middle Kingdom—but Buddhism was not so thoroughly to transform the civilization of China as was Christianity to mold that of the' Occident. As, in the Mediterranean area, in the East the Byzantine Empire perpetuated much of the Graeco-Roman world, even more in China purely Chinese states continued in the South the traditions and institutions of the past, and in no great region of the Middle Kingdom does the retrogression toward barbarism appear to have been so marked or so prolonged as in Western Europe during the Dark Ages. In the Europe of the Dark and Middle Ages, however, a proportionately larger geographical extension of civilization took place than in China during the centuries of division. In the Occident, the shock was so profound that the unity which was Rome's greatest achievement was never again fully realized over all the area which had once been included in that empire, while in China complete union was again consummated and the territory governed was fully as large as under the Han. When, in the sixth and seventh centuries, the Sui and the T'ang once more brought the Chinese together, the culture which was then theirs, while markedly different from that of the Han, was not as much so as was that of the European Middle Ages or the Renaissance from that of the Roman Empire. The China of

the Ch'in and the Han more nearly succeeded in surviving the years of disintegration and in impressing itself unchanged upon foreign invaders than did the Grseco-Roman world. Moreover, in flood-tide the T'ang displayed a much richer and more varied civilization than the Western Europe of the same period. From Italy westward recuperation from the invasions had begun "but was not to be accomplished until several centuries after the T'ang.

Why there should have been these differences need not here engage us. Whether, on the whole, the persistence of the past in China was as desirable as were the greater variations in the Occident is a question which, while very important, must not be entered into in this volume.